

MAY 6 1947

THE CATHOLIC LIBRARY WORLD



Vol. 18, No. 7

April, 1947

THE CATHOLIC LIBRARIAN IN AMERICA

REV. EDWARD V. CARDINAL, C.S.V.

SCHOOL LIBRARY AND INSTRUCTION MATERIALS

HELEN L. BUTLER, PH.D.

THE MEDIAEVAL LIBRARY

REV. ROBERT J. SCOLLARD, C.S.B.

AMERICAN BOOK CENTER

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ARROWS AT THE CENTER

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P.O. BOX 25, KINGSBRIDGE STATION,
NEW YORK 63, NEW YORK

The Catholic Library World

VOLUME 18

APRIL, 1947

NUMBER 7

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The Catholic Library World is published monthly October through May by the Catholic Library Association at 4513 Spuyten Duyvil Parkway, New York 63, N. Y. and is the official organ of the Catholic Library Association. It is sent to all members and carries news of the Association, its officers, boards, committees, regional conferences, units, joint committees and such other material as throws light on Catholic library problems. Subscription rate to non-members is \$5.00 a year. Institutional membership, \$5.00; individual membership \$3.00 a year (not including the annual Handbook) of which \$2.00 is for a year's subscription to the *Catholic Library World*. Enclose remittance for single copies which are available from the publication office at fifty cents, with the exception of the Handbook, which is \$2.00. Entered as second class matter November 1, 1946 at the post office at New York, N. Y. under the act of March 3, 1879. Accepted for mailing at special rates of postage prescribed in paragraphs 9 and 10, Section 543.

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Indexed in *The Catholic Periodical Index* and *Library Literature*

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ROLE OF THE CATHOLIC LIBRARIAN IN AMERICA¹

By REVEREND EDWARD V. CARDINAL, C.S.V.

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Nations, like individuals, have their periods of youth and their epochs of maturity. Although Shakespeare has given us the classic division of man's life into five stages, we can say, for the sake of simplification, that a man or a nation is either young or old. The task of labeling institutions, young or old, is much more difficult than a similar evaluation of man. Everybody knows that for man, life does not begin at forty; nor does it end at forty. Everybody knows that at forty, a nation does begin to show signs of life, and that ordinarily it grows more youthful with maturity. Man disintegrates as he matures, but nations become more productive as they mature. The question which I wish to present for your consideration is *America as a nation of adults*, and the problems and responsibilities which that brings along with it to Catholic librarians.

We were young, 300 years ago, when Harvard University was founded. The following description given to us by Jasper Kanck-aerts, a traveller, is a picture of Harvard when it was young: "We went to the college building, expecting to see something curious, as it is the only College, or would-be academy of the Protestants in all America, but we found ourselves mistaken. In approaching the house we neither heard nor saw anything mentionable; but going to the other side of the building we heard noise enough in an upper room, to lead my comrade to suppose that they were engaged in disputation. . . We found eight or ten young fellows, sitting around smoking tobacco, with the smoke of which the room was so full, that you could hardly see; and the whole

house smelt so strong with it, that I said, 'this is certainly a tavern.' We inquired, 'How many professors there are,' and they answered not one, since there was no money to support one. There were about ten students. They took us into the library where there was nothing particular. This is all we ascertained there." This was Harvard 300 years ago. What a contrast it represents with the same institution today!

America was young when we devoted most of our time in education to building churches, schools and colleges. In most cases, these institutions had a *raison d'être*.

We gave all the indication of immaturity when the accrediting agencies, both our own and others, laid more stress upon the peripheries of education than upon the realities. Students, professors, books, money,—all these things were counted as though they were an end in themselves. Now our accrediting groups, grown to maturity, have taken on the habiliments of a full grown *man*. The thing that has educational validity now is the quality of instruction, the type of courses offered, and the books available in the library to justify the teaching of these courses. The point was well made by the Librarian of the Vatican who told an American, when the latter complained about their lack of system, "Yes, you Americans have the system, but we have the books and the true culture".

We were young when the high school graduate commanded respect because he was so rare. We are mature when a university graduate has sometimes to go on relief and Micawber-like to wait for something to turn up. We were young when the fortunate possessor of a Ph. D. degree could command almost as large a salary as a football coach;

1. Paper read at the meeting of the Illinois Unit, Fenwick High School, Chicago, November 11, 1946.

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we are mature when football coaches are now required to have a certain academic standing before they are allowed to teach young men the art of making touchdowns. We were young when we were busy building houses to live in. We are mature when we are interested not only in being sheltered from the elements, but are anxious to put Catholic libraries into these houses—real Christian and mature books, not beautiful paper facades or first editions. The evolution of culture seems to be the telephone book first, the detective story next, possibly a subscription to *Life*, and then—after a few generations—the *Commonweal* or the *Catholic World*.

We give obvious signs of maturity when we are told that the members of the Virginia dynasty (should they come back to life) would feel more at home with the people of the Periclean Age than they would with our modern business men. We were still in our infancy when ecclesiastically we were under the supervision of the Propagation of the Faith. We are beyond that age when we, ourselves, begin to send to foreign lands brave, courageous and educated men and women to disseminate the truth of Christ's religion.

Books are now being written about the "fabulous forties" and the "gay nineties." *A Dictionary of American Biography* has been published, in which the young may read about the accomplishments of their ancestors. Dickens, in his *Notes on America*, wrote about us a century ago in the same way that we today might write about the customs and peculiarities of the early Indians. We are beginning to talk about some of the "old families", some of the "old churches", and some of the "old landmarks". We were content a few years ago to have at our disposal a general history of the Catholic Church in the United States. Just a few months ago an article appeared in the *Catholic Historical Review* on how to write a parish history. The passing from the general to the particular in history is another evidence of this growing cultural maturity of the United States.

The maturity of a nation carries along with it very definite problems for the edu-

cated man or woman. It complicates our social, economic, political and even religious life to the point of confusion. Today we are an integral part of this confusion. In the Middle Ages the bishop anointed the king, gave him a sword, and instructed him to defend both God and country. Today we are given a diploma and are told to become apostles of faith and learning. Mr. Peabody, a professor of religion at Harvard, made the statement that the "Catholic religion has a great opportunity in the United States, but she has not as yet seized it". What he said is supported by the following statement to be found in *America*: "We, as Catholics, are a negligible quantity in the life of the nation today, if the number of important offices of public trust which Catholics hold is any criterion of the influence which they exert". It would be difficult to disprove this assertion. What then is the explanation? It is that we have been busy building—a task which an infant Church in an infant nation has always to do. But now that we are an adult Church in an adult nation, we must become diagnostic and more introspective. It is in this process that our Catholic librarians must lead the way.

Prosperity has blinded us to some of our problems. We are very proud of the fact that, in 150 years, we have grown from a small group of thirty thousand Catholics to over twenty-six million—probably this should be thirty million. The important fact, however, is to know and to realize that our Church has grown to these proportions largely because of immigration and large families. Since neither of these factors which account for this growth is now present, we shall have to look to other ways and means to carry on this prodigious advance. Catholic librarians must help in propagandizing the nature of this task. Abbé Lugan says, "American Catholics have not yet attained intellectual prestige". This may or may not be true, but certainly all will agree that we can add to our prestige. If the reading of St. Thomas has been instrumental in bringing people into the Church,—certainly if we are learned and virtuous as St. Thomas was, some will follow us. The future of the Church in the United States depends in a large measure

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upon the impression which we are going to make upon our fellow citizens. In the past, entire nations came into the Church as a result of the conversion of the ruler. Although such group conversions are still possible, and, in fact, we hear much today about a religious realignment, yet this is only a fond hope. It does seem that we shall have to continue our present policy of creating interest in the Church by individual conversions. As librarians we should encourage others to read the autobiographies of converts, that have been carefully listed by Brother David Martin, C.S.C. in his book *American Catholic Convert Authors*.

We have in the Catholic Church a cultural inheritance which is rich beyond compare. Professor Haskins of Harvard has written a book on the *Renaissance of the Twelfth Century*. Dr. Walsh contributed much in his *Thirteenth, the Greatest of Centuries*. As a non-Catholic critic has said, "Most of our religious art is Catholic, much of our religious poetry is Catholic, some of the world's greatest and most inspiring devotional literature is Catholic, many of the saints whose holy living still illuminates the Christian way of life, and with whom modern men may be proud if they may claim spiritual kinship, are Catholic." We are, in fact, so fabulously rich in Christian culture that there is a serious danger that we may do what other rich sons and daughters have done—squander the riches and contribute nothing. There is also a serious temptation to live on past glory. To be hindsighted is good; to be foresighted is also good; to be both hindsighted and foresighted is better. Augustine used Plato, but he also made his own contributions; Thomas Aquinas used Aristotle, but he also added much of his own learning. We must make use of the learning of the past, but we must also add to it. You ask, "What can I contribute?" As far as I know, we have neither a scientist like Louis Pasteur, nor a historian like Ludwig von Pastor, in the United States; we have not as yet a Michael Angelo or a Leonardo da Vinci; we have not as yet a Dante or a Shakespeare. We must live not only in the old world but we must also live in the new world.

Maturity brings with it the problem of

leisure. In the building period of a nation's history, we look upon the individuals who have time for leisure as being lazy and shiftless. The American philosophy of life was that man should work from sunrise to sundown. If he did have a few minutes to spare, he would employ it in such a way that it would bring more money. Garrett, in his *American Omen*, says, "Americans do not know what to do with idleness". Now that we are adults in an adult nation we are beginning to look upon leisure not merely as a privilege but a right. If it is a right, then it has its duties. In a certain sense, only men who have been educated as we have been, can really enjoy leisure. All that is required of us is that we continue to educate ourselves through the medium of good Catholic literature. Too many university graduates stop studying after they have received their diplomas. Henry Adams tells us in his *Autobiography* that most people stop educating themselves just at that time when they are mature enough to appreciate its values. I read of a man who made for himself a curriculum of studies which was to last for seventy years. Here in the United States we notice a large number of Catholic study clubs being organized. A Catholic study club should be our next university. Catholic librarians should aid in inaugurating these groups. They will enable us to vibrate above the eyebrows occasionally, and will keep alive in us the spirit of study and promote our knowledge of Christian culture.

If we continue to be students we shall avoid being like a certain farmer from Nebraska who was travelling to spend his money. He was being informed by a guide of the beauties of the historic Trevi fountain in Rome. Not particularly impressed by this masterpiece of sculpture, he told the guide, "Why, we have three thousand water fountains in Nebraska just like that." If we continue to educate ourselves we shall continue to develop our critical faculties. Too many of us are like the wealthy lady, who pretending to worship at the shrine of culture, had just emerged from Raphael's loggia and was heard to say, "Could you direct me to Raphael's loggia?" We have a right to expect that we will continue to have a correct

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estimate of the value of things. We will not be like the individuals whose first reaction on seeing the majestic St. Peter's is: "How much did it cost to put up that building?"

What has all this to do with Catholic librarians? A great deal. Much has been done to encourage and to vivify the processes of learning in the mature. It would be myopic to ignore the fine work done by the numerous Catholic clubs and study groups in this metropolitan area. When the Catholic cultural life of the United States will be written some time in the future, the splendid programs offered by the Charles Carroll Forum will occupy a significant chapter. We are all aware of the highly stimulating work that is being done by the Chicago Chapter of the Thomist Association. Noteworthy also is the course in theology for nuns and lay people being offered by the Catholic University of America, St. Mary's at Notre Dame, Indiana, and the Sheil School in Chicago.

Our Catholic libraries may well act as beneficent ancillaries in this important project. How available are our libraries to our Catholic adult neighbors? Is it possible to make provisions for them to obtain cards entitling them to the use of books? Is it possible to arrange book sessions in the library itself for the various organizations in the immediate neighborhood? There is a tremendous appetite for books created in a person by the mere fact that he is able to "take up and read" as did St. Augustine. It is one thing to read about a book, quite another to have it in one's hands. If there is space, would it not be a good thing to set aside a room in which there would be comfortable chairs, ash trays, and a shelf of current Catholic best sellers? The library ought to act as a magnet drawing the peripatetics into the library. It has been said that "the most impressive thing about man is his ability to learn—and the most depressive thing about him is the poor use he makes of it". Every day we receive inquiries concern-

ing a course in the *Great Books*, especially those written by Catholic scholars. Since groups that are organized to devote their leisure time to the study of these masterpieces must necessarily be small, in order that the work can be effective, what better place could there be than the Catholic library to initiate and accommodate these groups? It is just as natural to have our appetites for books stimulated in a library as it is to find our gastronomic proclivities accelerated by the smell of ginger bread.

There are more educated fathers and mothers today than there were a generation ago. The number of book clubs, both secular and Catholic, that have been organized is proof that people are reading. Hutchins and Adler have unconsciously advertised to the Catholics of the United States that St. Thomas Aquinas was a scholar and a saint. Not that the Dominicans were asleep; and not that they were not presenting his teachings effectively. But perhaps we may have assumed the naive notion that they were merely vaunting the excellence of one of their own members. A young Catholic College graduate, for example, had studied Thomistic philosophy without ever having had recourse to the works of Thomas Aquinas. His story, I hope, is not typical, but it can happen. It is for this reason that I would risk a generalization: in interpreting modern Catholic thinking, it seems that there is alive a hunger for learning and it is for you librarians to satisfy that appetite. The future of Catholic education in the United States is, in large measure, in the hands of librarians. What are we going to do about it?

America has become adult. Catholics in America have reached maturity. As we look at the past in our own country, we can see that we have always had saints but we were shy on scholars. Now that we have attained the fullness of growth, we ought to have both saints and scholars, and our Catholic librarians of today and tomorrow possess the keys.



SCHOOL LIBRARY AND THE MATERIALS OF INSTRUCTION¹

By HELEN L. BUTLER, Ph.D.

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Though the conception of the school library's functions varies extensively in scope, yet the commonest interpretation is that of materials center for the school. In some schools it may mean no more than a miscellaneous collection of books, but in its broadest sense it should include most of the various media by which information is transmitted from one person to another.

Basically, we know, there are three primary sources of information. We can experience a thing ourselves, whether this be intellectual, emotional or factual; we can watch a neighbor's experience; we can listen to our neighbor tell about an experience he had. Of the three, personal experience is in many respects the best—the most completely informative and the most lasting. But direct participation is so limited by time, space and opportunity that if it were our only means of learning, we should be as isolated as the fabled man on the desert isle. Collectively, our neighbor has a few more opportunities than we have, but our chances of watching him or hearing his voice are scant. It is only because our forebears worked out a means of leaving a permanent record of their experiences which succeeding generations could cumulate and share that our present civilization is possible. Over the centuries, however, the process of sharing which we call *education* remains the same: first, by providing each individual with as many real experiences as are consistent with time, safety, economy and his maturity level; and secondly by providing him with vicarious experiences, either visual or auditory, which allow him safely to telescope time and space and thus make his own some small part of the knowledge his fellows have gathered.

In this process the time-honored depository of knowledge is the book. Print is our most nearly universal tool of instruction, the simplest and most convenient, the most comprehensive in scope and the cheapest for mass production. And the most difficult to learn from, because of all present-day communication media it is the most abstract and remote from the concrete, sensory experience it is trying to impart.

There are other media of instruction today which complement the black and white symbols of print and provide substitute experiences of a kind and immediacy which the alphabet cannot equal. Edgar Dale² sees these as a pyramid of nine layers resting on the solid base of first-hand experience, and extending away from the base in decreasing, overlapping layers until they reach the apex, print. Between real experience and vicarious experience through print he sees first the contrived experience which a model or mock-up provides. Next comes dramatic production in which the individual by submerging himself in the personality of the character and in the setting in which the character lived approximates the original experience itself. Both the manipulation of a model and dramatic performance involve a kind of participation.

The remaining seven strata of Dale's pyramid permit only second-hand, passive experience. These successive gradations leading away from direct experience into complete abstraction are: demonstrations, field trips, motion pictures, still pictures, radio-recordings, visual symbols (such as maps, charts, graphs and cartoons), and finally the verbal symbol which has no relation

1. Paper read at the Secondary-School Institute, Marywood College, February 21, 1947.

2. Dale, Edgar, *Audio-Visual Methods in Teaching*, New York, Dryden Press, 1946.

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in sound or image to the thing for which it stands, and may represent "an idea, a concept, a scientific principle, a philosophic aphorism".

Elements of all ten types are found in each other, but at least limited contact with the first nine is imperative for the realization of verbal symbols in which abstractions are expressed and toward which most education is directed. No one of the ten types is best for all learning situations in the sense of being indispensable, but neither is any one superfluous. Not one is so uniquely sufficient as to obviate the presence of a teacher to guide, check and re-teach if necessary. Each is capable of substituting its own kind of experience and each achieves best results when used for that purpose under direction.

Obviously, some of these experiential media are more properly library materials than are others. Unless the library turns storehouse, theater and museum, it cannot acquire the models, stage the plays, and perform the experiments that contrived experiences, demonstrations and dramatics demand. Unless it turns peripatetic, it cannot undertake field trips. If, however, it narrows its interpretation of materials center to mean only printed materials, it excludes from its holdings media which are powerful tools of instruction, closer than books to real experience itself, and toward which students are favorably inclined.

Charts, graphs and maps are forms of non-book print which the school library collects to some degree, the last named particularly. Too often, however, the map collection consists of an out-of-date atlas. Now that political boundaries promise to be more or less stable, every school library should have a recent copy of, say, the Rand McNally *World Atlas*, and a globe of respectable size. There should be both bound and separate maps for classes in political history, economic problems, social progress, and physical and economic geography. A glance at *Subscription Books Bulletin*, October, 1945, makes their selection fairly easy.

Posters, charts and graphs are less frequently collected by the small school library for general circulation purposes. Yet these often clarify a classroom concept and con-

centrate attention on a single idea as effectively as the great billboards along the highway arrest the motorist's attention. If selected and properly processed in the library, such broadside materials could be distributed to appropriate classes when needed, and properly stored when not. Good sources for these posters are often the information agencies that national governments maintain in each country (e.g., the Netherlands Information Service), chambers of commerce, major industries and trade organizations such as railway and steamship companies, service groups like the National Conference of Christians and Jews. *Subscription Books Bulletin*, October, 1946, lists many sources from which they may be purchased. Haas and Packer³ suggest not only materials and techniques for making posters, but their uses and presentation in the classroom.

More common for circulation purposes are the flat pictures, usually mounted, which librarians assemble from discarded books, old magazines, newspaper rotogravure sections and commercial advertisements, or which they buy singly and in sets from picture dealers. Invaluable sources in the first circumstance are the picture magazines, *Look*, *Life*, *National Geographic* and *Fortune*. Better still are the commercial concerns listed in *Subscription Books Bulletin*, October, 1946, where some 50 publishing houses, manufacturers and museums selling picture sets are identified and over 100 sets of pictures, posters and charts are evaluated for school purposes.

Pictures speak directly to the observer, and as a medium of communication they are as old as the first cave drawings. They probably gave us our alphabet in the first place, and from Comenius' time on they have aided the reader to translate print into a meaningful experience. For the person who has never seen a cyclotron, Russia's Red Square, or DaVinci's Last Supper, all the words in the encyclopedia will not be so illuminating as one picture. It is for this reason we use primers and pre-primers largely pictorial in content for the child who as

3. Haas, K. B. and Packer, H. Q., *Preparation and Use of Visual Aids*. New York, Prentice-Hall, 1946.

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yet has only a small store of ideas and concepts. He will not completely outgrow this need throughout his entire educational process, though it should decrease as his stock of associations increases.

In a classroom, pictures must be used by individuals or be passed around by hand through the group. Simultaneous class examination calls for mechanical aid—the opaque projector which will throw on a screen an enlarged image of any flat surface not over page size. The picture to be reflected may be bound in a book; it may be on a postcard or mount; or it may be a real object, no picture at all, small enough to be taken in by the lense and flat enough to fit under the machine. The opaque projector is the cheapest and simplest to operate of all the projection machines we encounter when we enter the field of audio-visual aids as they are commonly understood in school circles today—the slides, filmstrips, silent and sound motion pictures, radio transcriptions and recordings. In many respects it is the most useful. Its purchase is recommended first when a school embarks on an audio-visual program. A versatile contrivance, it can be obtained with adjustments for lantern-slide (both the standard $3\frac{1}{4} \times 4\frac{1}{4}$ and the miniature 2×2) and sometimes for filmstrip projection, as well.

Slides, whether glass or film, are preferred by many teachers to any other audio-visual aid. Army training personnel report them so effective in some kinds of training as to make a textbook superfluous. They can be used to clarify a chemical reaction, illustrate a way of life, demonstrate steps in operating a machine, and detail stages of growth in a crystal, a plant, or a baby. In almost any topic for which they are available, still pictures are useful to introduce and motivate a new unit of work, or to review and check on it when concluded. They are helpful when it is necessary to enlarge the size of objects too small to be seen by the naked eye, as blood cells or bacteria, or too large to be encompassed by human vision, as an aerial view of waterway, historical site or modern city plan. For a whole class group, they provide a common base of experience.

Since some opaque projectors will not

handle filmstrips, and since the special filmstrip projector is not much more expensive, schools needing two picture machines often make a filmstrip projector their second purchase. The film is cheaper than glass slides; it is less fragile and less difficult to keep in orderly sequence. If desired, the filmstrip projector may be obtained with an attachment for records which accompany and explain the pictures. Or, a separate phonograph may be used with these records, since a signal at the end of the text for each frame gives the operator a cue to change the slide for the next one.

As a channel of communication, the phonograph and radio are only more permanent and far-reaching forms of the oldest teaching instrument in history—the human voice. Both are popular with young people today, particularly the radio to which they listen during a good part of their waking hours. The peculiar advantage of a broadcast is its timeliness and immediacy—the listener hearing a play-by-play account of a significant event feels he is on the scene as history is made. (Recall your own reactions as you listened to some of the war broadcasts; or, before the war, to the account of Pope Pius XI's death, when eulogy, music, tolling bells and street noises made you feel Rome was in the next room.) A radio broadcast can carry deep conviction, too, as when a specialist describes his field and the progress made in it over a period of time. How deep that conviction can be the famous Orson Welles broadcast in 1938 demonstrated for all time.

Most schools have at least one radio and some have a small model for each classroom. Some teachers conscientiously follow the teachers' manuals provided by the Schools of the Air, notably that of the Columbia Broadcasting System, for preparation and follow-up. But the broadcast is more often than not awkwardly timed for school schedules. Too often good programs occur during out-of-school hours, or if timed for the school day their topics do not coincide with the place on the teacher's outline where the subject comes up for discussion. True, young people have been urged to listen to the family radio, with class discussion

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following next day. By listening to the University of Chicago Round Table, America's Town Meeting of the Air, Invitation to Learning, Cross Section-USA, Eagle's Brood, and the American Legion's This Is Our Duty, they kept in touch with current thinking on many national and international problems. Points imperfectly understood or remembered were checked against the reprint of the broadcast which the library later bought. When the broadcast was outstanding, the library probably bought an electric transcription which can be used whenever convenient and repeated as often as clarity demands. Such transcriptions usually call for a special playback machine which can accommodate the large 33 1/3 rpm recordings. Better still are machines with two speeds, the 33 1/3 rpm and the 78 rpm of commercial recordings.

Last February, probably half the high school students of the nation thrilled to Raymond Massey's recorded interpretation of the rail-splitter president, and from their listening arrived at a richer appreciation of Lincoln's personality and achievements. Recordings can be used to point up a historic episode by letting a group hear the voice and statements of a leader in time of national crisis. They can be used as vision-sharpeners which charge an attitude with electric significance, as when Paul Robeson sings La Touche's *Ballad for Americans*. They serve as excellent motivation when opening a unit, as when Elmer Davis' set *Then Came War* prefaches the study of World War II. There are recordings now in almost every subject field, as a glance at New York University's *Catalog of Educational Recordings*⁴ will verify.

With radio and phonograph on the one hand and sound filmstrip on the other, both primary forms of vicarious experience may seem so improved on as to induce a sense of genuine participation. But the radio-recording is completely lacking in visual appeal while the filmstrip like the flat picture is static. We show by filmstrip what something looks like at different stages of its existence. But we can never know from

the filmstrip how that thing works continuously, nor can we know how a thing happens. The filmstrip shows step by step the stages by which a machine is assembled, but it cannot show the machine in operation. It can show successive stages in the role of bread in world economy from the planting of the grain to the baking of bread in a communal village oven; but it cannot show, as the time-lapse camera does, the grain actually sprouting, the wheat plant growing, the insect plague devouring the hoped-for harvest. The motion picture does this quite simply, letting the observer learn for himself without putting between him and his experience the barrier of symbols which must be translated to be meaningful. From the motion picture he gets an experience almost first-hand.

The motion picture is in the classroom to stay. If we doubt it, the action of certain textbook makers must convince us. Last fall, McGraw-Hill⁵ announced that by spring or summer they will have ready four "packages" of instructional materials: one on student teaching for normal colleges and in-service teacher training; one on engineering drawing for colleges and technical institutes; one on college hygiene; and one on mechanical drawing for high schools. In the packets will be a textbook, six or seven 16mm sound motion pictures, each about sixteen minutes long, approximately the same number of coordinated silent filmstrips of about fifty frames, and a teacher's manual with suggestions for effective use of all the materials. If this venture proves successful we may be sure other publishing houses will follow suit.

It may be objected that in some schools audio-visual materials have met with no success; and even further that while meeting with success in some departments, they may completely fail to attain their objective in other departments within the same school. Too, some schools use only an occasional commercial entertainment film in the auditorium, or only records with the music classes. The disappointing results which ensue may be due to improper use of the medium—exposing a class to a film, record

4. *Catalogue of Selected Educational Recordings*. New York University Film Library. Recordings Division, 1946.

5. *Publishers' Weekly*, November 30, 1946, p. 3009.

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or slide without adequate preparation of students or integration with the unit under investigation, or without checking on the amount taken in, followed by repeated showings or use as necessary.

More serious than integration however seems to be the matter of accessibility. Teachers fail to use audio-visual materials because they do not know what is available in their subjects; because they do not know how to obtain them; because they are not accustomed to manipulating machines; or because the materials are located in another department, or in a building downtown, and the difficulties of distribution seem insurmountable.

Location difficulties should not be minimized. We have none of the useful bibliographies like the *Booklist*, *Books in Print*, *Standard Catalog for High School Libraries*, with periodic supplements, for audio-visual materials as a whole. Most nearly helpful are *Wheeling* and *Hilson*⁶, *Dent*⁷, and other selective listings which refer to sources and are now out of date; or, manuals like *Haas* and *Packer* (previously mentioned) which also refers to sources and will shortly be out of date. Indexes to single types of materials include the comprehensive *Educational Film Guide*⁸ and its monthly supplement, and the *1000 and One: Blue Book of Non-theatrical Films*⁹. We may also consult the catalogs of certain centers for films and recordings, as the New York University Film Library; or we may check the lists of film- or record-producing companies like the *Encyclopedia Britannica Films, Inc.*

Having consulted these or other lists, we may learn that the company never owned the film; that it lends or rents to a restricted clientele only; or that some other borrower has the material. Whereupon, we start over again. For popular fields in which reproductions are in demand, the amount of time and energy expended in locating a desired item may be disproportionate to the good it is expected to achieve, particularly when

after pre-viewing it we decide it is not appropriate to the unit. If one teacher's frustration is multiplied by the number on the faculty, the waste to the school is enormous. But if the responsibility for location, correspondence, distribution and return is centered in one department, that staff soon learns specialities of various distribution agencies, makes up its own lists of materials found satisfactory, watches for news of new productions through such channels as Ohio University's *News Letter* and Newark's *Film and Book*, or the audio-visual departments in such educational magazines as *Catholic School Journal*, and in general makes for smoother, less wearing relations.

At present, this department is located in a separate division of audio-visual instruction, responsible for selection, maintenance and distribution of machines and materials, and for direction on their integration with the work of the classroom; or, it is localized in the science department. In the latter instance, such a location may be good for that department, but it is not necessarily good for the rest of the school. Helen Seaton¹⁰, investigating for the American Council on Education the success of audio-visual programs in six systems, describes the four practices she found. Of the four, that system in which the materials were organized as an integral part of the division of libraries and textbooks was outstanding for its ability to get information into the hands of its teachers. Channels through which books and book information were distributed served efficiently to distribute audio-visual materials; librarians in junior and senior high schools were links between their own faculties and the central collection; itinerant elementary school librarians carried information and materials to their several faculties. Miss Seaton concluded that the "development of a unified department of instructional materials probably offers the greatest opportunity for full integrated use of all teaching aids in the future". (page 6)

Other authorities agree with her. B. M.

6. *Wheeling*, K. E. and *Hilson*, J. A., *Audio-Visual Materials*. New York, H. W. Wilson Co., 1941.

7. *Dent*, E. C., *Audio-Visual Handbook*. New York, Society for Visual Education, 1942.

8. *Educational Film Guide*. New York, H. W. Wilson Co., 1936—date. Annual with monthly supplements.

9. *1000 and One: Blue Book of Nontheatrical Films*. 21st ed., 1945-1946. Chicago, Educational Screen.

10. *Seaton*, H. H., *Measure for Audio-Visual Programs in Schools*. New York, American Council on Education, 1944.

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Landfear¹¹ maintains that the library should be the center for pictures, maps, stereographs, lantern slides and films, but should not serve as museum. If the librarian has the space and help, she should have charge of equipment as well. In the Castlemont High School Library, Oakland, California, for example, projectors, amplifying machines and victrola are located in the library and charged out to teachers as needed. In the Hamilton, Ohio, public schools, the school librarian schedules and distributes films borrowed from the state division of visual education, and trains boys in their projection.

Many schools use student operators, sometimes as young as sixth-graders. Pennsylvania certification law requires that every teacher should have such training, hence machine operation should not frighten any instructor. But since it is true that delicate machines are susceptible to every different hand laid on them, the training of a small corps of boys, quick in the ways of machinery, sometimes obviates projection and repair difficulties. Usually, boys learn faster and make better operators.

That school administrators are coming to think of the library as the appropriate location for all instructional materials may be argued from recommendations found in recent works on schoolhouse planning. Com-

plete audio-visual facilities for the library are listed by the National Council on Schoolhouse Construction in its recent work¹²; similar provisions are made by Mary Peacock Douglas¹³ in her pamphlet on school library planning. These corroborate the standards which Miss Seaton earlier set up for an audio-visual program. Minimum essentials in equipment, she says, are:

- One 16mm sound projector for every 200 students
- One filmstrip projector for every 200 students
- One 2 x 2 projector for every 400 students
- One 3½ x 4¼ projector for every 400 students
- One opaque projector for each school
- One table-type radio for each classroom
- One two-speed, portable 16-inch transcription player, complete with speaker for each 200 students
- One microphone for use with playback or projector for each school
- One wall-type screen or suitable surface for each classroom.

It is not probable that many schools have attained these standards as yet. But that a good many are on the way is likely. In theory, at least, schools agree with the warning which the 1938 New York Regents Inquiry voiced: "Any educational system which ignores these new methods and mechanisms will soon find it is out of date."

11. Landfear, M. B., "Place of the Library in the Visual Program," *California Journal of Secondary Education* 16:21-25, January 1941.

12. National Council on Schoolhouse Construction, *A Guide for Planning School Plants*, Tallahassee, Fla., Department of Public Instruction, 1947.

13. Douglas, M. P., *Planning and Equipping the School Library*, Raleigh, N. C., State Department of Public Instruction, 1946.



THE MEDIAEVAL LIBRARY: A LABORATORY FOR IDEAS¹

By REVEREND ROBERT J. SCOLLARD, C.S.B.

Librarian, Pontifical Institute of Mediaeval Studies, Toronto, Canada

The modern approach to the Middle Ages is characterized by a desire to find out what was worthwhile in the civilization of those centuries. This was the aim and purpose of the founders of the Mediaeval Academy of America in 1925 and of the Pontifical Institute of Mediaeval Studies in 1929. They desired to learn and to make known what was both typical of the period and at the same time of permanent worth. They did not advocate a return to mediaeval conditions; rather they desired that the lasting values of those times should reappear in a form suitable to our needs. I ask you, therefore, to bring to the subject of Mediaeval Libraries an inquiring spirit, one which while it admires what is deserving of admiration is also on the watch for truths that can be of service to the libraries of our day and age.

Because there is a close connection between the books that men read and what they know, think, and do, the libraries of the Middle Ages have been studied by some of the leading scholars of our times. But almost all the literature deals with the subject from an academic viewpoint. Only incidentally is what may be termed 'the professional aspect of library work' touched upon. It will be the object of this paper to gather up the scattered references to things of special interest to librarians and to weave them into a continuous history.

The popular notion of what a mediaeval library looked like, of how it functioned, is based upon the comparatively large amount of information that is available for the late Middle Ages. The picture to be drawn from this material is very limited. Mediaeval libraries varied not only from century to cen-

tury, but also from country to country. Then as now there were different types of libraries. Kings, wealthy laymen, bishops, abbots, and priests sometimes built up very respectable private libraries. The size and importance of these varied with the fortunes of their owners and they were regularly scattered after the owner's death. The libraries attached to monasteries and churches were the stable institutional libraries and their number was not small. As often as a new monastery was founded, or a new parish opened, a new library was also formed. Monasteries, be they large or small, and parishes, in town and in country, all possessed at least a modest collection of books. They were the public libraries of the period, the home of literature as well as of philosophy and theology. An examination of their rules will reveal the customs instituted for the treatment and use of books.

The 48th chapter of the Rule of St. Benedict specifies the times to be given to reading. "During Lent", the Rule reads, "let the monks receive a book apiece from the library and read it straight through. These books are to be given out at the beginning of Lent". Thus clearly is it indicated that as early as the days of St. Benedict each monastery was to have a collection of books large enough to supply the Community with a volume apiece, in addition to those required for use in the services of the Church. Later Orders enlarged upon these general directions. The Cluniacs put their books in charge of the Precentor and prescribed an annual audit; the Cistercians appointed a special officer to have charge of their books and designated a special room for their custody; and the Premonstratensian Rule makes the librarian responsible for bor-

1. Abridgement of paper read at the meeting of the Western New York Catholic Librarians' Conference, Canisius College, Buffalo, N. Y., March 8, 1947.

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rowing books for the use of their houses, as well as for lending those already belonging to it.

By the eleventh century the number of books in a medium-sized monastery averaged between 200 and 300, divided into a monastic library of sacred and ascetical authors, and an academic library for the use of teachers and students in the monastery schools. The university and college libraries of the later Middle Ages also divided their books, on the basis of use, into a reference collection and a circulating collection.

Since the centre of monastic life was the cloister, it was accordingly in the cloister that they kept their books. In Benedictine houses, and in others following their custom, the storage place for books was a cupboard, or press, set in a recess in the cloister wall. As books multiplied, additional presses were installed so that by the time the Cistercian order was founded the number of books commonly owned by a monastery was sufficiently large to set apart a small room for books. This room was too small for study; it was intended solely for secure storage and convenient access from the cloister. Not until after the twelfth century was the mediaeval library provided with a room of any size and furnished with tables and seats. On the other hand a system of carrels was introduced at an early date. However, those that survive are of comparatively late date. In the south cloister at Gloucester there is a splendid series of twenty stone carrels built between 1370 and 1412. Each carrel is four feet wide, nineteen inches deep, and six feet nine inches in height. Light comes from a small window of two panes.

The mediaeval chained library was a later development and of university rather than monastic origin; it certainly was not characteristic of the period. The first mention of chained books comes late in the thirteenth century when a legacy of books was left to the Sorbonne in Paris with the understanding that they would be chained. Books had been lent so freely that this donor wanted to put some restrictions upon the circulation of his gift, not to keep it out of use, but to reserve it for common use. The prac-

tice became fairly popular in academic circles. What happened was that one copy, naturally the best copy, of all the titles belonging to an institution was assigned to the library. Because there was normally a good deal of duplication only a small number of books were chained. Thus at the Sorbonne in 1338 out of 1722 volumes only 330, rather less than a fifth, were kept chained on the 26 desks in the library. At Merton College only 31 out of 250 theological books were kept in the library. It was not the custom of every library to chain its reference books; in some colleges these were simply kept under lock and key and lent out under stringent conditions for short periods.

The monastic practice of giving out a book for spiritual reading at the beginning of Lent seems to have influenced the policy governing loans from the circulation division of a mediaeval college library. Once a year there was a formal division of the circulating books. On such occasions all the books were first accounted for, and then distributed. The books in the hands of a Fellow would change from year to year. The collection itself changed because if a Fellow failed to produce a book charged against his name he was permitted, at least at Merton College, to substitute another for it. The system was generous only to members of the college. When outsiders asked to borrow a book a deposit covering its full value was invariably demanded, a demand prompted by reason of the value of the books. For good cause then did the custodian exact a pledge when lending books for use off the premises. A common and an appropriate pledge was another book.

Losing books was not the only problem confronting the mediaeval librarian. Richard de Bury, Bishop of Durham, d. 1345, has set down in his treatise, *The Love of Books*, some of the misfortunes that befell books at the hands of careless readers. He is particularly hard upon students whom he describes as "commonly badly brought up". "The handling of books", he recommends, "is especially to be forbidden to those shameless youths who as soon as they have learned to form the shapes of letters . . . become unhappy commentators, and wher-

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ever they find an extra margin about the text furnish it with monstrous alphabets". The good Bishop revealed a knowledge of child psychology when he wrote, "Nor let a crying child admire the pictures in the capital letters, lest he soil the parchment with wet fingers; for a child instantly touches whatever he sees". In his day there was less trouble with borrowers removing illustrations than with those who tore out end papers and cut off margins in their search for scarce writing material. Though he did not disdain the curse employed by his contemporaries against the abusers of library privileges the Bishop preferred to set before them the example of Our Blessed Lord: "The Saviour has warned us by His example against all unbecoming carelessness in the handling of books, as we read in St. Luke. For when He had read the scriptural prophecy of Himself in the book that was delivered to Him, He did not give it again to the minister, until He had closed it with His own most sacred hands. By which students are most clearly taught that in the care of books the merest trifles ought not to be neglected".

Cataloguing was much simpler than it is now. The early mediaeval catalogue consisted of short titles arranged by subject. No means were provided for identifying the book from the catalogue and none was necessary, because patrons did not have access to the collection. The librarian found the book for them. When libraries grew in size so that the librarian could not always identify a book by a glance at the cover, a pressmark, or as we say a call number, was assigned to each book and recorded in the catalogue. It consisted of a letter followed by an arabic number, not unlike the call numbers used by the Library of Congress. A few libraries, of course, used distinctive marks found only in that monastery or college.

The mediaeval method of storing books was completely different from our own. Books did not stand on shelves with the spine towards the outer edge of the shelf. They were laid flat and the shelves were in a cupboard. When chained libraries appeared the books were attached to sloping desks

which were quite high and the reader had to stand while consulting them. The pressmark was lettered on the front cover. Later a shelf was built above the desk and books were placed on it with the free-edge towards the reader. On it was printed the title and the pressmark.

For the greater part of the Middle Ages library income was uncertain. New books were provided by the diligence of the head of the institution or by gift. If an abbot did not take much interest in the library, and if benefactors were few, then the book collection of the monastery did not grow. Ordinary expenses for the repair and binding of books depended upon the industry of the librarian. It was not until the twelfth century that monastic libraries began to be regularly endowed with part of the revenue of the house. Then the support of the library came from a sort of tithe which varied with the fortunes of the monastery. A similar situation prevailed in other libraries.

As a concluding thought let us try to realize that the mediaeval library was something real, something in charge of a living librarian and used by living patrons. The problems confronting both were as real as any before us today. In recounting the activities of these libraries I stated that it was not my intention to urge you to reproduce the same conditions in your libraries. I asked you to look upon the mediaeval library as a laboratory from which to draw ideas, not as a museum to be wandered through in a spirit of admiration. While I was preparing this paper I wondered which is the more effective means of securing lasting reader co-operation, a wealth of notices, many of them sharply worded warnings and prohibitions, or Bishop de Bury's suggestion of the example of Our Blessed Lord's care in using a book? It is something for Catholic librarians, working with Catholics, in Catholic libraries to think about.

And then there is the question of circulation practice. There is something to be said in favor of the ancient year-long loan which permitted a leisurely type of work not possible under a system of limited loans. The mediaeval librarian in a college or university

(Continued on Page 228)

AMERICAN BOOK CENTER, Inc.:

A REPORT IN PROGRESS

By LAURENCE J. KIPP

*Executive Director, American Book Center for
War Devastated Libraries, Washington, D. C.*

Record of the First Year

At the end of World War II the scientists, the scholars, the technicians, of more than one half the world faced a new crisis, a lack of the books and periodicals which are essential to their work. The plight of these men for whom the printed word is the basis of all constructive effort was apparent to their colleagues in the United States and Canada. It was the realization of this urgent need which led to the organization of the American Book Center for War Devastated Libraries.

Only very large quantities of books and periodicals could meet the two-fold need: the replacement of essential library collections destroyed by the war and the supplying of war-time publications to libraries long isolated by war. The American Book Center was created to accomplish this task by the Joint Committee on Books for Devastated Libraries, a committee composed of twelve American and Canadian national library associations. With few guides as to procedures or possible results, the American Book Center began to organize a program which, it was hoped, would supply a half-million volumes of books and periodicals.

Finances were needed for the cost of assembling printed materials at a central spot, for the sorting of these materials, and for their allocation and packing preparatory to shipment abroad. The first contributors to this program were American commercial firms and labor organizations. The bulk of the funds, amounting to more than \$100,000, was contributed by various agencies which shared in the emergency President's War Relief Fund.

In March, 1946, after a year of organizational work, the ABC began actual operations. It is fitting that after a year's work, a report should now go to the thousands of institutions and individuals who have supported the ABC. This report will attempt to describe in some detail how large a volume of material has been obtained, how it is handled, where it is shipped, and what reception it has had overseas.

At the end of a year of shipping the ABC can announce that 720,000 volumes of books, periodicals, and pamphlets have been shipped abroad. Another 200,000 volumes are almost immediately available for shipment. Pleas from abroad for the continuation of the agency have made it apparent that the need which the ABC was created to fill has not yet been met and will not be met without a continued flow of those materials which are basic to all reconstruction. The Board of Directors of the ABC has recognized these pleas in planning for continuation of the program through 1947.

Types of Services

It was determined when physical operations were planned that the ABC could best serve its purpose through the handling and the shipping of large quantities of books to committees in the countries served. These committees, composed of representatives of the various types of libraries, then would be able to allocate printed materials to those institutions which could best use them. This became the chief method of operation employed by the ABC. The ABC has, in some cases, used committees which had already been established in countries abroad. In

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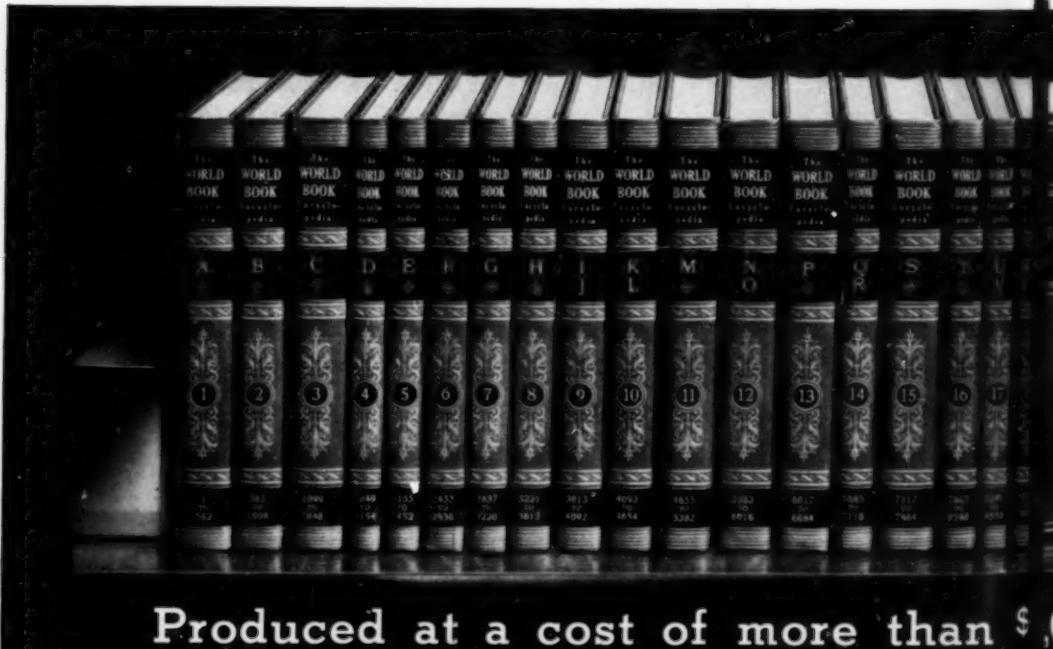
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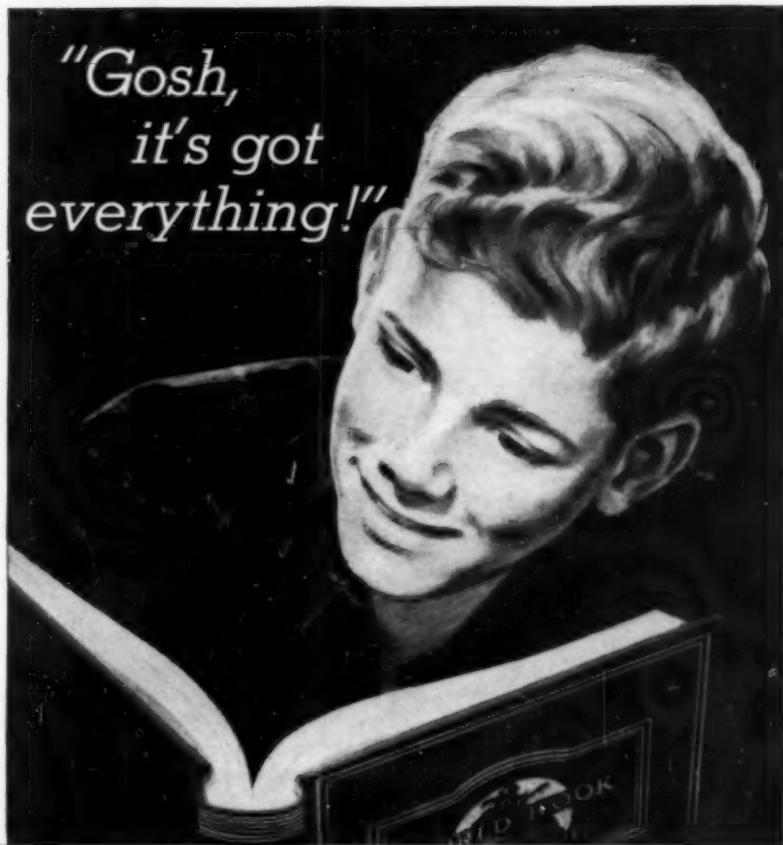
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other cases, it has asked that such committees be organized. The ABC is thus able to ask that the recipient group report on the needs of their libraries, on the disposition and on the usefulness of materials shipped.

In addition to this basic program the ABC has been able to handle shipments designed for specific institutions abroad. This additional activity has been most important because many institutions abroad have American friends who are deeply interested in helping those particular institutions in this period of crisis. The ABC has thus aided 250 individuals and organizations who have sought assistance in packing and shipping donations.

As an additional supplementary program the ABC has recently been able to supply 20,000 war-time periodical issues which were specifically needed to fill gaps in library files. This filling of specific requests will continue, with from 8,000 to 12,000 issues being provided each month.

In addition to these activities involving physical handling of materials, the ABC has served in advising many groups and individuals seeking information on and attempting to meet needs abroad. In serving as the advisory and coordinating agency in this field, the ABC has attempted to stimulate and to guide the procurement and the shipping of printed materials.

Physical Organization

The ABC owes to the Library of Congress thanks for much of the work which has been accomplished. The Library furnished quarters comprising 12,000 square feet of floor space. This area includes book stacks with 8,000 feet of shelf space. In these work areas have been set up all of the processes necessary to prepare contributions for shipment overseas. All donations are unpacked, screened to eliminate unsuitable material, sorted into complete and incomplete volumes (and in the latter case shelved until the volumes are completed), classified as to subject matter, allocated to the various countries on the basis of usefulness in that country, recorded in the ABC records, and packed in cases which are banded and sten-

ciled for overseas shipment. These operations require a staff of 30 people.

Bulk and Quality of Shipments

From the Library of Congress have gone 5,000 cases containing most of the 720,000 volumes thus far distributed and shipped. These wooden cases, each weighing 250 pounds, have totaled one and one half million pounds—the equivalent of 50 freight car loads.

The ABC has not had funds sufficient for the payment of transportation charges for materials leaving Washington. Such charges, amounting to very considerable amounts, have been borne by the governments of the countries being served, by American agencies providing aid in rehabilitating war-torn countries, and by UNRRA.

The ABC has been as much concerned with maintaining a high quality of material shipped as it has been in making large and frequent shipments. All publications have been subjected to careful appraisals. An attempt has been made to ship no volume to any country which could not make immediate use of it. The criteria of judgment have been these: Is this volume of lasting usefulness? Is this volume needed in reconstruction?

Ten to fifteen percent of the volumes received have been discarded as of insufficient worth to justify shipping overseas. Emphasis has consistently been placed upon recent publications, especially upon those published in the past ten years. Older books of enduring worth have, however, been utilized. Sixty percent of all volumes shipped have been publications of the past ten years. The quality of all contributions have been insured by the selective manner in which contributions have been sought. Appeals have been addressed only to scholars and technicians trained in the appraisal of printed matter.

Types of Subject Matter

Early in its program the ABC strongly emphasized the great need for technical and scientific—especially medical—information. The response to an appeal for such specific

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materials was far greater than had been expected. In recent months an emphasis has been given by the Center to the need for publications in education, the social sciences, and the arts. It will be evident from the figures which follow that a huge mass of information about developments in America has been furnished to the scientists and technicians in Europe and the Orient.

These figures show a percentage breakdown into general fields of the publications received:

Art, architecture, music	5%
Economics, statistics, business	3%
Education	5%
Engineering	13%
History, government, political science, sociology	10%
Law	10%
Literature	7%
Medicine	26%
Philosophy	1%
Science (other than medicine)	13%
Industry and technology	7%

National Organization

All activities of the ABC have been based upon a national organization which has asked for and received the support of many individuals who have served voluntarily as chairman of drives for materials in their states or in their specialized subject fields. These men and women have helped to tap the sources of material which could furnish the most valuable publications and the least amount of useless material.

The nationwide organization of the ABC has been completed with the aid of more than 100 professional organizations and with the help of 250 scientific and technical journals who have given their space for appeals in behalf of the ABC.

Sources of Contributions

The responses to the appeal for participation in this program have come from an amazing variety of institutions and individuals. These responses have brought the 900,000 volumes shipped or now available

for shipment. Geographically, every part of the country is represented. Especially heavy contributions have come, considering their respective library resources, from Tennessee, North Carolina, Massachusetts and California. Thus far 950 institutions and 2800 individuals have sent contributions. The institutions represented include libraries of every type (with especially heavy contributions from university and special libraries), the university presses, commercial publishing houses, research foundations, and the departments of the federal and state governments. Librarians have been most aware of this program and, with duplicate materials available in considerable quantities, have been able to contribute more than half of all materials handled. Publishers have supplied more than 40,000 new and very valuable books. Contributions from individuals have varied in size from a single volume to complete libraries.

Receptions Abroad

The shipping of book-filled cases abroad has been a most difficult matter. Despite the slowness of transportation and the even greater problem faced by the recipient committees in handling the books, a large bulk of material shipped has already gone into use abroad.

The shipments already delivered "include some of the most eagerly sought periodicals", says a Norwegian librarian. "A great lack of American technical books . . . impedes many of the processes of recovery as well as limiting a most important avenue of friendly liaison . . . The books you have sent have gone immediately into good use", reports an UNRRA official in Yugoslavia. An Austrian librarian describes the books as "a great and valuable help and enrichment of the Austrian libraries". The Warsaw University Medical School "sends its best thanks for the precious gift", and a Chinese librarian writes, "The value of your donations to Chinese libraries cannot be overestimated."

The ABC at present serves 34 countries. The number of volumes allocated to each of the various countries is dependent upon

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ARROWS AT THE CENTER¹

By SISTER MARIELLA GABLE, O.S.B.

Head, English Department, College of St. Benedict, St. Joseph, Minnesota

Recently it has been our good fortune in this country to be given in English translation Catholic novels by two Frenchmen, Mauriac and Bernanos, and one by the South American writing in Spanish, Eduardo Barrios. Simultaneously in our own country appeared the work of Mr. J. F. Powers,² the first American writer of Catholic fiction whose literary stature entitles him to stand with his foreign peers. To the fastidious critic of Catholic fiction the work of these men is matter for rejoicing, a flock of golden arrows flying straight to the bull's eye at the center of Catholic fiction.

It is, of course, only the arrows shot by Georges Bernanos which hit the punctual center of the bull's eye. But the others come so close to hitting it, all piercing the small area of the bull's eye, that it is well to see how these expert marksmen took their aim. It is well to celebrate their success with understanding and enthusiasm. To Bernanos both of these have been quite generally denied. Many readers see in his work only a forbidding somberness. In fact, there are not many Catholics who realize that he is our master marksman.

But before his amazing achievement can be appreciated, and that of the others, we must stand back and get an appropriate perspective. We must see the target as a whole. At the center, of course, is the bull's eye, and around it lie three concentric circles (or as many as any individual wishes to designate for himself). Beginning at the periphery, with the circle farthest removed from the center, we have Catholic fiction which gives us only the local color of Catholic life—descriptions of persons attending

Mass, keeping the feasts, receiving the sacraments, living in convents or monasteries. The purpose of this fiction may be no more than to answer the question "Who done it?" as does *Murder in a Nunnery*. But we do ask that whatever the substance, it at least be harmless. Lower than this standard it is not possible to go.

Perhaps this absolute minimum needs to be insisted upon—in view of the fact that a vulgar, dangerous, blasphemous book like the *Miracle of the Bells* was selected for Catholic readers by a Catholic book club, was recommended on the large wall charts commonly exhibited in Catholic libraries, was given an A rating in diocesan newspapers, and has for several months maintained first place among Catholic best sellers. Let us insist that, though Catholic local color may entitle a book to be regarded as peripheral fiction, we also require that the books message be at least harmless, no matter how shallow or frivolous.

In the second circle of the target fall all the novels concerned primarily with ethical problems. The Church, of course, has no corner on ethics, and it is possible to have a sound treatment of an ethical problem on the human level, as for instance in *Anna Karenina*. I am not inclined, however, to regard such books as Catholic novels. The great curse of our time has been the heresy that one can have right relations of men with men without the right relation of men to God. It seems to me, therefore, that the ethical problem must be firmly anchored in conscience before the book can be called Catholic. That is, the problem must be explored not only from the viewpoint of the human but also from the viewpoint of the nexus between conduct and God. The classic example of this type of book is, of course, *Kristin Lavransdatter*. Among the recent books Kate O'Brien's *For One Sweet Grape* makes a wise and sensitive study in just this

1. Paper read at the meeting of the Minnesota-Dakota Unit, College of St. Benedict, St. Joseph, Minn., November 29, 1946.

2. The Stories by Mr. Powers have appeared in *Accent*, *Collier's*, *Commonweal*, and *New Mexico Quarterly Review*. On May 8, 1947, they will be published by Doubleday in a volume entitled *Prince of Darkness*.

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way. The peculiar value of this book lies in its careful study of the degree to which complicated psychological processes interfere with the tenets of a right conscience. The novel says, in effect, that one of the most stupid things about sin is our ignorance of our own motives.

We are sometimes taught to think of conscience as constituting simple decisions in black and white. The adult discovers large areas of gray; in fact, it may be said that maturity is indicated by the awareness of the grays. Kate O'Brien explores the grays. "Even in repentance one cannot afford to be self-indulgent"—such are the subtleties of the novel.

Since seven of the ten commandments regulate the relationship of man to man, it is understandable that the greater number of novels fall in the second circle of Catholic fiction.

In the third circle, that lying nearest to the bull's eye, we find novels concerned with truth. Here are the stories on birth-control and race problems. Here are the stories which say in one way or another that in Mother Church is the truth.

But often these latter are deeply disappointing. We may, for convenience, call these unsatisfactory books the novels of entrance and exit. In them, for instance, we follow a soul outside the Church in all its anguished seeking for truth coming into the fold in the last chapter. When the waters of baptism flow over the happy convert's head, we hope that he lived happily ever after. In the search of the hero for the light some valuable dogmatic truth is ordinarily discovered, or some beauty or goodness in the Church is explained. But at the moment when the novelist might give us a picture of what life is like in the bosom of Mother Church, exit the author, the hero, the story. In the fallen-away Catholic who behaves like a fool and beast through twenty-four chapters and stumbles back into the fold on his deathbed, we have another type of the novel of entrance and exit, as in the enormously over-estimated *Brideshead Revisited*. Though in all justice let it be noted that Evelyn Waugh is the only British novelist besides Graham Greene who is

giving us Catholic fiction of quality.

In spite of all their excellent teaching, these novels of entrance and exit remind one of the early secular romances. In these stories one followed the vicissitudes of boy pursuing girl until the last chapter closed on the ringing of the wedding bells. But people began to ask, what happened then? Life begins when the bride is carried over the threshold. How did the man and woman make out? What were their problems? What were their rewards? Similarly, the Catholic reader is not satisfied with fiction of mere entrance into the Church, and death-bed conversions. He has a right to ask: How does being in the Church affect life? What are the specific problems of those who have the light? And there is no mistaking the meaning of that light: the terrible and overwhelming obligation, which does not cease by day or night, to love God with one's whole heart, one's whole soul, one's whole strength.

The white center of the target of Catholic fiction is devoted to a study of the human and spiritual problems involved in keeping the first commandment—the forgotten commandment. The one great fiction writer in the Church who has been able to hit the precise center of the bull's eye is the Frenchman, Georges Bernanos. His arrow went straight to the mark in *Diary of a Country Priest* and in *Star of Satan*. In the recently translated *Joy* his aim is even more keen and direct. And *Joy* is, from one point of view, a much more exciting contribution than the other two novels in which the heroes were priests, for it is a study of a layman pursuing sanctity. Our age will go down in the history of the Church, I believe, as the age in which the layman was rediscovered—the layman as thinker, leader, and saint. Bernanos, like all great writers, is ahead of his age; he is a prophet and a seer.

He sees with terrible clarity the curse of mediocrity among Christians. All that he says is of a piece. Like Jeremiah and the prophets of old he cries out in anger and exasperation to all of us to convert before it is too late. He is more angry than Swift and Carlyle, as urgent as St. Paul, as incisive and vivid in his prose as any Bern-

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anos can be. His avowed enemy is the bourgeois spirit in society and in the Church. He summarizes his horror of mediocre Christianity thus in *Plea for Liberty*:

The most dangerous shortsightedness consists in underestimating the mediocre; mediocrity is a colorless and odorless gas; allow it to accumulate undisturbed, and suddenly it explodes with a force beyond all belief . . . The dire omen for all of us, yes, for all of us whether believers or unbelievers is not that Christians should be less numerous, but that the number of mediocre Christians should increase.

What is the condition opposed to Christian mediocrity? It is holiness. It is sanctity. It is the earnest pursuit of the spiritual life. It is the perpetual consciousness that we are bound by the first commandment. It is the practice of—let us not shy away from the word as if it does not concern us—it is the practice of contemplation.

The most amazing and unique gift of Bernanos is his ability to present the experiences of the contemplative life. Ninety-nine novelists out of a hundred can dramatize powerfully and artistically the fiction of failure, sin, and human weakness. Bernanos is the only novelist who can portray, with equal power, the step by step progress of persons devoted to the spiritual life.

Joy is an amazing clarification of the final steps toward sanctity of a seventeen-year-old girl, Chantal. There are many types of sanctity in the Church. Chantal follows a very special pattern. It is the pattern made classic for us in the counsels of St. Francis de Sales—those counsels delivered so lovingly to laymen, advising perfect submission to the will of God, moment by moment. To desire nothing, to refuse nothing, sounds very simple, and is, in reality, even simpler than it sounds. For when the idea is grasped, one sees that Heaven, which is an eternal here and an eternal now, can be begun on this earth if past and future are ignored, and if the present alone concerns us as an opportunity to do what God wills for us in any given moment. Chantal has learned the secret. When the book opens, we see her in perfect peace and radiance of spirit having

achieved the joy that comes with being a simple child in the hand of God. The reasons Bernanos gives for Chantal's refusal to enter a convent deserve the reader's special attention.

With such a saint as a heroine the book ought to present no difficulties. "It is what we have been praying for", says the pious Catholic, and settles himself comfortably to be edified in the Hollywood manner, with the ringing of bells for four days and the mass movement of thousands of excited spectators to view a heroine a hundred times better than Olga Treskovna. But the reader is bitterly disappointed. The book closes with one suicide, one murder, and one character having gone irrevocably insane. And the reader says, "No thank you. If that is the effect of sanctity, I will have none of it. It is not only more comfortable but more decent to remain safely mediocre".

The difficulties presented by the book are twofold. When they are understood, it will be seen that Bernanos is not perversely somber and pessimistic, but that he is profoundly true.

In the first place, he undertakes to interpret Chantal at a very advanced stage in her spiritual development. She has for some time before the opening of the story experienced the joy of spirit which comes from having given herself entirely to God. The story proper is a description of Chantal's final spiritual purification—her passage through the dark night of the soul. That is a phrase, the dark night of the soul, used loosely and ridiculously by many persons who have not the slightest understanding of its meaning. The average pious person, feeling some spiritual depression, some aridity, or constitutional ineptitude, sighs and labels his doldrums the dark night of the soul. Absurd! The dark night of the soul is the final purification of perfect souls wherein God withdraws all sense of joy in his service, all sense of support and liveliness of faith, in order that the perfect soul may detach itself entirely from the pleasure of the spiritual life, the last smallest shred of self-satisfaction, and embrace God entirely for His own sake.

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The dark night marks a very advanced stage in the spiritual development, and in the average neglect of the spiritual life among Christians it is simply not known, much less understood. Chantal was, for some time, under the guidance of a very holy confessor, The Abbé Chevance. He died so hard a death as to try, if possible, the faith of Chantal. The pious reader is disedified. If the Abbé had only seen a statue come alive in his room and extend loving arms to him at the last! If there had only been some sign of sweetness and light at the end!

Such readers must find the total dereliction of Christ on Calvary entirely disedifying. They cannot remember that on the Cross He cried out in terrible anguish of spirit, "My God, my God, why hast thou forsaken me?" Having read only such lives of the saints as have aimed at edification at the expense of truth, readers are shocked and horrified at reality. They have seen sweet statues of Bernadette at our Lady's feet; they have failed to note her desolate little cry on her death bed, "I am afraid".

Perhaps a passage from *Joy* spoken by the cook at the scene of Chantal's bloody death, which the girl received at the hands of the horrible Fiodore, will help clarify the whole notion of perfect abnegation:

You will never get it out of my head, Abbé, that it is the death she wanted—no other—just this one! You couldn't ever humiliate her enough, she wanted nothing but scorn, she would have lived in the dust. That Russian was surely the wickedest of us all. So she would have wanted her end to come from him . . . She never thought like you or me, the poor angel . . . And now people will be shaking their heads and gossiping; they'll say she was crazy or worse . . . She will have renounced everything, Abbé, everything, I tell you, even her death.

To renounce even one's death—it is a tremendous concept. Bernanos alone of all the great fiction writers has the experience, the insight, and the power to explore this kind of reality in the spiritual life. We ought to come to him with humility and

amazement—and not complain of his temperamental somberness.

Besides exploring Chantal's spiritual development at the highest point, the book undertakes one other major task; to record the effect of Chantal on the persons of her household. And therein lies the second great difficulty of the book—which, like the first, is no longer a difficulty when properly understood.

The persons directly influenced by the motherless Chantal are: her father, Monsieur de Clergerie, a desiccated little fossil of a man, who was "born to have a career and not a life", and who has devoted that career to sterile research and neurotic interest in his own ailments; a psychiatrist, La Perouse, who probes cynically into the cesspools of other people's minds and who takes on Chantal as his patient at the request of her father the Abbé Cenabre, who has lost his faith but has never ceased to go through the motions of his priestly life; and the suave white Russian chauffeur, totally evil and perverted. Collectively these persons constitute the colorless and odorless gas of mediocrity, which Bernanos thinks so terrifyingly dangerous. When the flame of sanctity is brought into contact with this seemingly innocuous gas there must be a fearful explosion, says Bernanos. And so there is. The Russian murders Chantal and then kills himself. The priest goes irrevocably insane. And the pious reader is scandalized.

Why did Chantal not bring sweetness and light to her household? The reader asks sulkily and not a little hurt. Because, shouts Bernanos, mediocrity is a horror that cannot endure sanctity. We might have remembered Joan of Arc burned at the stake by "good people". We might have remembered Judas selling Christ and then killing himself. The Russian who murders Chantal is a symbol of Judas.

And the priest who goes irrevocably insane—there is a tremendous poetic justice in his end. He saves his soul. Shaken to the very depths of his being by his contact with Chantal, he does recover his faith, but with the straining and rocking of all the powers of his brilliant mind. Near

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Chantal's dead body he kneels and says two words: "Our Father". He has returned to the arms of God's mercy. But in the same breath he falls forward on his face exhausted and never again retains his use of reason. There is a terrible justice in his insanity. He who prostituted his reason, performing his priestly duties without faith and refusing to leave the priesthood because it is inexpedient, lives on without the use of reason. He might be a character from Dante's *Purgatorio* where sinners pay their debt with uncanny appropriateness. The unwary reader may think the priest by no means an example of mere mediocrity; rather a symbol of unusual failure. But that is to misunderstand Bernanos. To him mediocrity is just that: going through the appropriate motions without a living faith.

Never has Bernanos written more savagely than he has in describing the persons of Chantal's household. Perhaps he is most savage of all in his treatment of the girl's father. Nothing happens to him—as if the worst possible curse were to remain in a state of spiritual mediocrity.

I have said that Bernanos has hit the precise center of the bull's eye of Catholic fiction. There are, however, the other arrows striking the white disk above and below and to the side of the center. These arrows are extremely important. They represent a Catholic fiction which deals with the problems of the spiritual life just as certainly as does the fiction of Bernanos. But with this difference: Bernanos writes of success, of the saint; the others write of failure. But they write, not of ethical failure, but of the mistakes of those who have given themselves in a most special way to the keeping of the first commandment. And the heroes of these books are all persons who have made the fundamental failures: They have supposed they were seeking God when they were seeking themselves. Here is the ABC of the whole problem.

And let it be understood that in the conflict between self and God lies the greatest conflict possible to man. Writers of fiction like to talk of the place of conflict in their art. Well, as artists, Catholic writers have here the most rewarding grist that could

conceivably come to any artist's mill. The new Catholic fiction which explores the subtle deception to which pious persons are exposed is a fiction of great wisdom. And it is a wisdom foundational for any building of a spiritual life. One cannot recommend too strongly the fiction which makes crystal clear the fact that the bowl which is full of the water of self cannot be filled with the wine of God.

There are three stories in this class of fiction which ought not to be missed: *Woman of the Pharisees* by F. Mauriac; "Lions, Harts, Leaping Does", by J. F. Powers (in his *Prince of Darkness*) and *Brother Ass* by E. Barrios.

Woman of the Pharisees by Mauriac is a classic exposing the degree to which good works can become an incense burned to a cruel self rather than a sacrifice made for the love of God and neighbor. It is a book one wishes all Catholics would study. "Lions, Harts, Leaping Does" by Mr. Powers is a brilliant picture of an aged Franciscan, who refuses to make a trip in order to see his very old brother. The reasons for his decision are extremely subtle and indicate a peculiar confusion of self-seeking and God-seeking, though the friar tells himself that it is a more perfect thing to mortify human attachments. *Brother Ass* by Barrios has long been a favorite with South Americans, and it is to be feared that the appearance in an English translation of this quite wonderful Spanish novella is nearly lost to Catholic readers in this country, since it is buried in a collection of other South American stories under the title *Fiesta in November*. But it ought to be read and known by everyone. For it makes an illuminating study of the romantic temperament in the pursuit of holiness. Perhaps there are more souls who have been led astray by the wolf of self in the soft, sweet fleece of romantic clothing than by any other lure.

Though Bernanos holds first place for portraying the white light of sanctity achieved, the writers of negative fiction deserve great credit for showing the subtle dangers of the blanket extinguisher—the self-seeking that masquerades as God-seeking. And all of them have included minor characters who

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represent the saint's successful throwing off this blanket. All of the fiction of the center, positive and negative, is concerned directly with the problems of keeping the first commandment.

I believe that the Catholic fiction of the center which we have at present heralds the dawn of a new period—a period of great spiritual renascence, the rediscovery of the contemplative life, no less. All around us there are amazing indications of a renewal of interest in religion, not in the spirit of contention—orthodoxy, that's my doxy; heterodoxy, that's your doxy—but in the spirit of the lover seeking union with God. Mr. E. I. Watkin in *Catholic Art and Culture* has taken upon himself the role of a new John the Baptist announcing the coming reign of the Holy Spirit. He argues that since there are three Persons in the Trinity it is inevitable that the third Person will have a special epiphany and reign—signified by the common practice of the contemplative life—the union of souls with God. There is every indication that this age will be remembered for the discovery of the Catholic layman as the vessel of holiness and leadership.

From so strange a witness as Aldous Huxley comes further evidence of the new emphasis. Outside the pale of organized religion he has been seeking with harrowing anxiety for a solution to the grave problems of the world. And he comes up with the gospel of the importance of contemplation in the social order if society is to be saved at all. He has long been telling us that saints are the necessary nexus between heaven and earth without which society dies. In *The Perennial Philosophy* he examined oriental and occidental contemplation to see just what all of them had in common—that which saves a sick world.

Coming from a very different quarter is the evidence from an exiled Russian, Pitirim Sorokin. Pointing out in *The Crisis of Our Age* the extreme decadence of our sensist culture, he shows that there is no place for the pendulum to swing now but back to a God-

centered culture. It is a rosy hope.

We can hasten its consummation. We can read the great books of the center that we have. And loving these books, making them our own, will help to dispense our shameful mediocrity. Furthermore, once rid of our lukewarmness we shall cease to lose the loyalty of some of the artists who were born to the faith, but who have since fallen away. They represent the terrible leakage in the Church—men of great power and high gifts who might have been on the side of the angels. As to their reasons for leaving the Church, James Farrell, perhaps, best epitomizes these. In all his books he complains about the spiritual sterility of Catholics—the making of motions rather than the living the life of grace. Farrell's message amounts to an indictment of that same spiritual mediocrity against which the Catholic fiction of the center joins its blast.

But with this difference: Farrell sees a solution of the problem in a leap into outer darkness where there is only weeping and gnashing of teeth. The fiction writers of the center know that the light, the glory, the truth, the peace, and the love are all within—obscured though they may be by individual failure. Among them the negative writers point with helpful precision to the failure and beg us not to fail; the great positive writers see the light and flash its alluring splendor in our eyes.

The reader has tremendous obligations. He should remember that without a great Catholic audience a great Catholic literature is not possible. He should read the good books which we have and make them known. But more important than his duty to art and the artist is his Christian duty to himself. He should note that he, too, is a marksman and that the bull's eye God has commanded him to hit is to love God with his whole heart, his whole soul, his whole strength. Suddenly he will be dazzled by the discovery that he as a human being and the Catholic artist as artist are aiming at the same target. No longer is there a divisive spirit.

NEWS AND NOTES

ELECTION RETURNS

The Committee on Elections met on Wednesday afternoon, April 2, 1947, at Rosary College for the purpose of tabulating the ballots submitted by the members of the Catholic Library Association in the recent election for officers of the Association. The results of the voting were as follows: *Vice-President (President-Elect)*, Sister Mary Reparata, O.P., Librarian, and Director of Department of Library Science, Rosary College, River Forest, Illinois; *Secretary-Treasurer*, Mr. Laurence A. Leavey, P.O. Box 25, New York 63, New York; *Members of the Executive Council*, term expiring in 1953, Brother David Martin, C.S.C., Librarian and Professor of Library Science, University of Portland, Portland, Oregon, and Sister Mary Florence Feeney, O.S.B., Librarian and Professor of Library Science, Mount St. Scholastica College, Atchison, Kansas.

Brother Aurelian Thomas, F.S.C., Director of Libraries, Manhattan College, New York City, succeeds Mr. Richard James Hurley as President of the Catholic Library Association. Brother Thomas is Chairman of the Committee on the *Catholic Periodical Index*, and has served as Chairman of the Metropolitan Catholic College Librarians Unit in New York.

Sister Reparata served as cataloger at the Vatican Library in 1938-1939, and previously was editor of the *Catholic Library World*. She also acted as Assistant Editor of the *Catholic Periodical Index* in 1930.

Mr. Leavey, who continues in office, is editor of the *Catholic Periodical Index*, and also of the *Catholic Library World*.

Brother David Martin is the author of *American Catholic Convert Authors*, editor of the *University of Portland Bookman*, and of the recently published volume *Catholic*

Library Practice. He also served as joint editor of the *Catholic Booklist*, 1942-1945.

Sister Florence, in addition to her contributions to various professional periodicals, was a cooperating indexer for the 1930-1931 volume of the *Catholic Periodical Index*.

Sister St. Magdalen, S.P., Providence High School, Chicago, Chairman of the Committee on Elections, and the Committee members, Sister Mary Luella, O.P., Rosary College, River Forest, Illinois, and Rev. Harry C. Koenig, Feehan Memorial Library, St. Mary of the Lake Seminary, Mundelein, Illinois, join with the officers and members of the Association in extending congratulations to the new officers.

BOSTON ROUND TABLE

In conjunction with the 44th Annual Meeting of the National Catholic Educational Association in Boston during Easter week, the Catholic Library Association conducted a Round Table for its members attending the Conference. Under the Chairmanship of Mr. John O'Loughlin, Assistant Librarian, Boston College, and quondam Secretary-Treasurer of the Association, the following program was presented:

The Catholic Library Association—
Mr. Laurence A. Leavey, Executive
Secretary, Catholic Library Association

Instructing the Students in the Use of
the Library—Sister Mary Charles,
O.P., Librarian, Albertus Magnus
College, New Haven

The Necessity of Library Organiza-
tion in Catholic Schools—Mr. John
O'Loughlin

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Public Library Services for the Catholic Institution—Miss Eileen Riols, Director of Vocational Work with Schools, New York Public Library.

The meeting, which was held in the Hancock Room of the Hotel Statler on Wednesday afternoon, April 9, drew an enthusiastic audience of public school and college librarians, as well as educational supervisors and publishers' representatives. It also served as a preparatory meeting for the organization of the Boston Unit of the Catholic Library Association.

UNITS

Columbus Unit

The Columbus, Ohio, Unit of the Catholic Library Association was organized at the meeting held at the College of St. Mary of the Springs, Columbus, on January 25, 1947, under the auspices of Sister Mary Ruth, O.P., librarian.

The initial membership of nineteen charter members adopted a constitution for the guidance of their organization and conducted the election of officers for the Unit. The following are the newly-elected officers: Sister Mary Ruth, O.P., Chairman; Sister Mary Georgia, O.F.M., Principal, Rosary High School, Vice-Chairman; and Sister Ignatius Loyola, S.N.D., Librarian, St. Joseph Academy, Secretary-Treasurer.

The Reverend H. E. Mattingly, editor of the *Columbus Register* who delivered the invocation, gave a short address, as did the Reverend Robert Harwick, acting superintendent of the schools of the diocese. Plans were made for the holding of future meetings.

The interest and enthusiasm evidenced in our recent meetings give us an assurance of greater things to come.

SISTER IGNATIUS LOYOLA, S.N.D.

Illinois Unit

The Spring meeting of the Illinois Unit will be held on Saturday, May 3, 1947, at Mundelein College, 6363 Sheridan Road, Chicago. The eminent guest speaker at

the general forenoon session will be His Eminence Eugene Cardinal Tisserant, formerly Librarian at the Vatican. His topic will be "The Influence Which Catholic Librarians Can Have on International Understanding".

Washington-Maryland-Virginia Unit

Rev. Bernard Theall, O.S.B., librarian, the Priory School, Washington, D. C., was host to the members of the Washington-Maryland-Virginia Unit on Saturday afternoon, March 8, 1947. Miss Margaret Carmichael, librarian of Dumbarton College, presided as Chairman, and the Rev. Charles R. Auth, O.P., delivered the invocation.

The Rev. James J. Kortendick, S.S., Director of the Department of Library Science, Catholic University, discussed the library work shop for elementary school librarians to be presented at the University August 18-28, under the sponsorship of the Regional Unit and the Catholic University. The plan of lectures was outlined and the program of classes presented.

Mr. Phillips Temple, librarian, Georgetown University, presented a resolution for acceptance by the Unit: "Resolved: That this Unit send an expression of deepest sympathy and of prayerful remembrance to the Department of Library Science, Catholic University of America, and to the surviving family of the Rev. Dr. Mullin". This was seconded and carried.

The final speaker of the afternoon was the Rev. Robert J. Slavin, O.P., of the Department of Philosophy, Catholic University. Father Slavin's topic was "The Moral Aspects of Literature and Their Implications for the Catholic Librarian".

SISTER JOAN MARIE

Western New York Catholic Librarians' Conference

A large number of guests and members of this Unit were present at the international meeting held at Canisius College on the afternoon of March 8. Miss Lucy Murphy, President of the Conference, and Rev. Andrew L. Bouwhuis, S.J., were co-chairmen.

Rev. Robert J. Scollard, C.S.B., librarian of the Pontifical Institute of Medieval Studies and of St. Michael's College, Toronto, was

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the principal speaker. His paper, "The Mediaeval Library" is presented in abridged form in this issue.

The Buffalo News Company, local division of the American News Company, sent some of their stock of depreciated books for disposal at reduced prices. The Company also announced the publication of the Conference's latest list of books for elementary school libraries, 7,000 copies of which have already been distributed. Those desiring a copy of this list are advised to forward their requests to the Company.

Sectional elementary and secondary school meetings followed the general sessions.

The next meeting, it was announced, will be held on Saturday afternoon, May 10, at D'Youville College. This occasion will mark the tenth anniversary of the founding of the Conference. The honor guests for the occasion will be Rev. Andrew L. Bouwhuis, S.J., and Sister M. Georgia, O.S.F., now of Holy Rosary High School, Columbus, Ohio, who organized the Conference in 1937.

The speakers at the meeting will be His Eminence, Eugene Cardinal Tisserant, formerly librarian at the Vatican and now Prefect of the Sacred Congregation for the Oriental Church, and the Most Rev. John F. O'Hara, C.S.C., Bishop of Buffalo.

MILDRED M. DANHEISER

FRANCISCAN EDUCATIONAL CONFERENCE

The 28th annual meeting of the Franciscan Educational Conference, which will be held at Santa Barbara, California, during the week of June 23-27, prior to the meeting of the Catholic Library Association in San Francisco, has as its theme the subject of libraries. The program has been arranged so that the historical, physical, technical, legal, moral, as well as apostolic phase of librarianship in the Franciscan order will be discussed.

Among the members of the Catholic Library Association taking part in this meeting are Rev. Vincent Dieckmann, O.F.M., Duns Scotus College, Detroit, and Rev. Edward Henriques, O.F.M., St. John's Mission, Laveen, Arizona.

1947 SCRAPBOOK CONTEST

Recognizing the importance of books as ambassadors of good will, Roy Publishers are again sponsoring a scrap book contest through the Books Across the Sea Societies. The first general purpose of this contest is to procure from the schools in their respective countries hand-made books containing the original work of students of the school. Any School may submit a book if the work is entirely that of the pupils or some pupil group in the school. *Entries are limited to schools or school groups.*

The book must be entirely made of material originating with the children, and should have as its objective the creation of a picture of the children's own background, or of some particular experience or interest in their daily lives. It must express the children's personal observations.

Judgment will be based upon a) entertainment value; b) interpretive value with respect to the country or origin; c) artistic and literary merit; and d) originality in method of presentation. Cash prizes will be awarded to the schools as follows: 1st prize, \$100; 2d prize, \$50; and 3d prize \$25.

Only books made during the year 1947 may be entered in the contest. Entries must be registered by May 15, 1947, and scrapbooks must be received by December 31. An entry fee of \$2. is required for each school to cover administrative costs. Address requests for forms to Books Across the Sea Contest, Room 808, 25 West 45th Street, New York 19.

RELIGIOUS BOOK WEEK OBSERVANCE,

MAY 4-11, 1947

The fifth nationwide observance of Religious Book Week designed to stimulate the reading of books of spiritual value will be held May 4-11. Publishers, book stores, libraries, as well as important literary figures, educators and religious leaders of all faiths are supporting the event.

Prominent Catholic, Jewish and Protestant committees have selected 150 outstanding books as recommended reading for adults and children of each religious group. An

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additional list of 50 books has been chosen for the goodwill list by an interreligious committee, for use among all faiths in creating better understanding and mutual appreciation. All lists include modern fiction as well as classic works and non-fiction in the fields of biography, history, philosophy, sociology and poetry. A number of recent popular books are likewise included. Copies of this 36-page book list can be secured gratis by writing to the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y.

simply overwhelm borrowers. Our libraries still have need of understanding librarians because they are still peopled with living beings. Let us bring to their service the human element predominant in mediaeval library work, not by way of slavish imitation, but under a form suitable to the needs of our own times.

AMERICAN BOOK CENTER

(Continued from Page 218)

the size and need of a country and upon the availability of funds for furnishing that country with materials from the ABC stockpile. The latter factor has made it impossible to include on the list of full participants several of the Allied nations which suffered destruction.

The following nations are considered as full participants in the ABC program: Belgium, Burma, China, Finland, Greece, Italy, Luxembourg, Netherlands, Norway, Philippine Islands, Poland, Siam and Yugoslavia.

These nations are limited participants either because of the limited nature of their needs or because funds have not been available to serve them more fully: Australia, Austria, Bulgaria, Czechoslovakia, Denmark, Egypt, England, France, Germany, Hungary, India, Japan, Korea, New Zealand, Portugal, Romania, Soviet Union, Spain, Sweden, Switzerland and Turkey.

This is the record of the ABC to date. It is hoped that such achievement as it has shown will impell your consideration of its appeal for further support. The need for books which are basic to reconstruction is not at an end. Nor will the need quickly cease. America, wealthy in techniques and resources and in the publications which describe them—more wealthy by far than any other nation—cannot ignore its profound obligation to use such riches for the rebuilding of those physical and cultural institutions which were so grievously damaged or destroyed by the war.

MEDIAEVAL LIBRARY

(Continued from Page 215)

put three quarters of his collection into circulation under what amounted to almost unlimited loan privileges. Today we might embarrass patrons if we asked them to take three quarters of the book stock off our hands, much as it might help in crowded stacks, so instead we embarrass them by refusing lengthy loans which would do the library no harm and might be of real assistance to them. Some libraries feature a holiday on fines from time to time as a means of getting back lost books. Might a notice suggesting the practice of permitting the substitution of another book for a missing one be, under certain safeguards, worth considering?

Lately there has been a move to bring books and readers into contact through the good offices of the librarian. The librarian is being looked upon as an interpreter as well as a custodian of books. The mediaeval librarian carefully guarded his books, but at the same time he was a readers' adviser. Patrons asked for books and it is more than likely that he had to help them out with a treatise other than the one asked for because it was not in the library. Today shelf after shelf of books, drawer after drawer of catalogue cards, can be just as effective a bar to book use as any mediaeval lock. They

BOOK NOTES

Books for adult beginners, by the Staff of the Readers' Bureau of the Public Library of Cincinnati. Grades I to VII, revised edition. Chicago, American Library Association, 1946. 56p. 75c

Danton, J. Periam. *Education for librarianship; criticisms, dilemmas and proposals*. New York, Columbia University School of Library Service, 1946. 35p. Price not listed.

Loizeaux, Marie D. *Publicity primer; an a b c of "telling all" about the public library*. Third revised edition. New York, H. W. Wilson co., 1945. 103p. Price not listed

Singer, Dorothea M. *Insurance of libraries; a manual for librarians*. Chicago, American Library Association, 1946. 93p. \$1.50

Wheeler, Joseph L. *Progress and problems in education for librarianship*. New York, Carnegie Corporation of New York, 1946. 107p. Price not listed.

In reviewing these five items on matters of library interests we present specialized booklets useful each in its proper sphere. For the librarian with a problem along the lines treated in each there is the specialized help of experts and the experience of interested and careful workers. The first of these, *Books for adult beginners*, is typical. In this revised edition the specialized problem is as excellently handled as in the original. Careful grade placing, interesting and helpful bibliographical notes describe with detailed accuracy the books listed. From their files the Committee has culled and collated a provocative and helpful listing. Basic reading, Work with the foreign born, Science, Recreational reading—these are some of the heads under which material is supplied. Picture books, books of interest to Negro groups, the matter of how to get a job are supplementary listings to the general lists. Up-to-date, except where older matter is the only thing still available or the best, as yet, no more useful tool in the field can be found. An excellent introduction and a complete index heighten the value of this bibliography.

In Mr. Danton's examination of education for librarianship we are presented with a field of even more specialized study. In his consideration of criticisms, dilemmas and principles we have a wealth of provocative consideration, though somewhat spoiled by professional jargon. It would stimulate many a professional librarian to a reconsideration of his position, his aims in library work and the professional advancement so useful in helping attain the aims of librarianship. While this is not the primary aim of the pamphlet, it is an easily evident corollary.

Two of Mr. Danton's notes, while not new, are of especial significance. One is the training of librarians for the specialized library, the other i-scholarship and fellowship work towards defining of the philosophy of library science. In both these fields the Council of National Library Associations has been particularly interested. In each of these fields, too, there is considerable room for Catholic participation. We recommend this slender booklet for the inspiration it offers and the vistas it opens. From a considered examination of its findings a great deal of advance will result to the profession.

The third booklet, Miss Loizeaux's *Publicity primer*, is a must for librarians. This new edition, excellently made up, plunges into the question we so often neglect and so constantly need, how best to present our aims, our work, our achievement, so as both to make our work known to the public we serve and to smoothe the way towards realizing projected advances. Even the smallest library can benefit by the suggestions so ably made. Our whole difficulty in this respect seems not so much our lack of appreciation of the importance of the work as our inability to find time for recording our successes or mapping our course for the information of our clientele. Probably from the considerations of the short section on "Who's going to do it?", can we see how even we might realize a coordinated program of public relations. Keyed as it is to the public library, this booklet is adaptable to almost any library situation.

Miss Singer's *Insurance of libraries* is a gold mine of information on what the librarian of any considerable collection will want to have at hand. Divided into the general and particular problems of insurance, the pamphlet covers quite adequately such matters as why the library needs insurance, how to go about obtaining insurance,

THE CATHOLIC LIBRARY WORLD

how to determine value in the library, questions of appraisal and evaluation.

The second section lists fire, water and earthquake damage, fine arts policies as well as casualty and employee insurance. Packed pithily with the essence of the matter, this short pamphlet deserves the imprimatur of the A.L.A. it carries. Its bibliography, though short, is adequate and recent. The material is also indexed.

Under the aegis of the Carnegie Corporation of New York, Mr. V'heeler's *Progress and problems in education for librarianship* continues the series so ably represented by the reports of Alvin S. Johnson, C. C. Williamson and Robert Munn. Published in March, 1946, this contribution to the examination of library school procedures by the retired Director of Baltimore's great Enoch Pratt Library is the work of a scholar, an enthusiast and a librarian distinguished by years of library leadership. Already a classic, cited many times by Mr. Danton in his pamphlet mentioned above, it is a broader and much more readable discussion of what the profession has been, now is and should become.

"Librarianship," Mr. Wheeler says, "at the moment, is like a harp of the winds, responding to every slight breeze. It lacks any certainty as to scope and purpose. It will not be worth while to divert much of this survey effort to estimating, for example, the probable number of workers who may be needed in different fields three or ten years hence; the world or the economic United States may have been stood on its head within a decade. The aim of the schools should be to review and greatly strengthen the present fabric of librarianship and its activities and to see what may then be sensibly added to it. The schools will then have a definite basis for their thinking, their curriculum, and the philosophy of librarianship that seems so elusive."

Later in his report he concludes:

"Each school may need to strengthen itself greatly in one particular field so that students may be assured better opportunity for their own specialties at the school they choose. A concerted, continuous recruiting program is needed, with funds to back it, to attract more

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Even more than the Danton report we recommend the Wheeler study for what he terms "organized stimulation."

BROTHER A. THOMAS, F.S.C.

The National Catholic Almanac, 1947. Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Paterson, N. J., St. Anthony's Guild, 1947. 816p. Paper, \$1.50; cloth, \$2.00

The *National Catholic Almanac*, in its 41st year of publication, maintains the high standard of the past years and has increased its contents by an additional sixteen pages, which permit greater scope for valuable data. Whereas the usual essential information is retained and brought up to date in each issue, there are also many new features annually, and some articles are run in cycles or in sequence. Thus, there appears in the 1947 volume the final part of a brief study of the Fathers of the Church, begun in 1945, and the second instalment of the history of the Popes, with brief biographical comment on each

THE NATIONAL CATHOLIC ALMANAC for 1947

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BOOKS NOTES

Pontiff. The rites and ceremonies for the administration of the sacraments have been presented over a period of seven years and are now concluded with Matrimony.

New features in the 1947 *Almanac* include an account of some famous shrines in the New World; an excellent article on the holy angels; the procedure and ceremonies of canonization; data on some famous Catholic libraries and on notable collections in Catholic libraries of the United States; the originator, place and date of significant developments in science, covering eight pages and noting the atom; and the organization and history to date of the United Nations. The chronology of the Second World War, carried for six years, is here replaced by a synopsis.

In the record of notable events of the past year is a brief account of the ceremonies attendant on the creation of the new cardinals, and the complete English text of the allocution of the Holy Father to them, on the occasion of the imposition of the biretta, is given. The section of the Almanac treating of the relations of Church and State in various countries appropriately includes the statement of the American hierarchy on "War and the Peace".

Indispensable as a ready reference on all that pertains to the Church, in her teaching, practice and activities, and also of practical use for information on our nation, and including matters of general interest, such as literature, science, radio, sports, first aid, rulers of the world, the *National Catholic Almanac* should be not only in every library but in every Catholic home, and would be a valuable messenger of the truth to non-Catholics.

CATHERINE M. NEALE

The Index to American Catholic pamphlets. Volume three, August, 1942-May, 1946. Compiled by Eugene P. Willging. Scranton, University of Scranton, 1946. 107p. \$1.25

In his volume three of the *Index to American Catholic pamphlets* this indefatigable and constant contributor to American Catholic librarianship lists some six hundred fifty pamphlets that were published between August, 1942 and May, 1946. Bibliographically complete, adequately annotated, well classified and excellently indexed, volume three brings up-to-date the Willging lists of American Catholic pamphlet material.

Strange to say, librarians will feel in this collection, as they probably did in the earlier issues, that they are looking at a tool designed more for the general public than for the librarian. This is exactly true. The field of appeal of Catholic pamphlets is even more to the volunteer librarian in Catholic Action Study Clubs, in parish libraries or in fraternal circles than it is specifically a library project. Librarians worry about problems of long-time organization, of borrowing procedures and of keeping their pamphlets

in a condition that will permit long-term use. Most Catholic Action groups stock pamphlets to sell them and are not interested in becoming involved in the library procedures necessary to the conservation of their pamphlets for this longer use.

Even libraries have seen the need for this type of service, and the pamphlet rack, where for a small sum the student may have fresh copies of needed pamphlet material that he may keep for future reference, is now part of their distribution scheme. In addition to this selling unit is the vertical file pamphlet collection as well as the reenforced copies available for reference reading use.

We have a way of being pleased with the effort of a fellow-librarian to help solve our library problems. Mr. Willging's first volume presented us with an awkward classification scheme. We found it difficult to use. Our own, we thought, was better. But with the appearance of volume two, many of the kinks in the former scheme had been ironed out. The continuation of this scheme in volume three permits continued use of this classification which many of us have found quite workable. We have checked our holdings against the index listings, assigned the class numbers and used the alphabetical list at the end of the volume for further assistance. Into this scheme it has been easy to insert Irish and English pamphlets, so that everything on the subject is readily accessible.

Besides the listing of new materials in the pamphlet field, volume three is stimulating in its addition of historical and informational introductory essays. From Father Boyle's account of his Philadelphia Catholic Information League through Father Lord's report on the Queen's Work Publications, we have the fullest, the most satisfactory and the most useful amount of information on American pamphlets and their publishers to date. The beginnings, the specialized types, the most popular titles, the record of sales and often the personalities connected with the work, are all excellently done. Despite the fact that these have all come from the individual publishers there is in each a thorough and most useful appreciation of the place of each in the pamphlet publishing field. Librarians everywhere will get a new and fuller understanding of the value of our Catholic pamphlets from these factual accounts.

A helpful calendar and a complete list of publishers are useful additions to the pamphlet listings. A further word need not be necessary, but it is well to remember that this list confines itself to American pamphlets. In defining his field, Mr. Willging has thought it best to omit the excellent material that emanates from Irish and English sources, though he does include a few Canadian publications.

Several copies of volume three distributed among members of the college faculty or to heads of high school departments would, besides doing a great deal of good for library relations, bring a new interest to pamphlet material and to the

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library's work either as distributing agent for pamphlets to be sold, or as guardian and organizer of pamphlets available for student use. Nor need elementary school librarians be neglected since in his concluding chapter the editor has included an excellent group of juvenile pamphlets.

BROTHER A. THOMAS, F.S.C.

By purchase or exchange: Catholic Educational Review: v. 32, June, November 1934; v. 33, March 1935; v. 34, February, April, June, September, October 1936; v. 35, March 1937; v. 37, May 1939.

Catholic Library World: v. 10, October 1938.

Journal of Religious Instruction: v. 4, January 1934; v. 7, May 1937; v. 9, December 1938.

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HOMILETIC AND PASTORAL REVIEW: v. 1: 12; v. 2: 1, 2, 3, 4, 5, 6; v. 10: 7, 10; v. 17: 2.

INTERRACIAL REVIEW: v. 1-6 inclusive; v. 7: 1, 2, 3, 4, 6, 7; v. 8: 8, 10, 11; v. 9: 2, 5; v. 13: 9.

NATIONAL GEOGRAPHIC: v. 24: 7, 8, 9, 10, 12.

ORATE FRATRES: v. 1: 1, 2, 3, 5, 6, 8, 9, 10, 11; v. 2: 1, 2, 3, 4, 5, 8, 9, 10, 11.

SCIENCE NEWS LETTER: v. 50: 5.

THOUGHT (Fordham U.): v. 1: 1; v. 6: 1, 2; v. 7: 2; v. 8: 1; v. 12: 4; v. 13: 1, 2, 3, 4.

WILSON LIBRARY BULLETIN: v. 1: n. 1-9, n. 14-18, n. 22-23; v. 2: n. 7-9, n. 11-12; v. 3: n. 4; v. 9: n. 8; v. 10: n. 3.

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P. J. KENEDY & SONS announce with pleasure the resumption of full scale book publishing, beginning with a list of seven titles to be issued during the coming summer and fall. The firm has been looking forward to making this announcement for some time, but has been handicapped by shortages in materials and delays in manufacturing.

However, the way is once again clear and we have on our list such titles as the new EDWARD LEEN - JAMES KEARNEY book, **OUR BLESSED MOTHER**⁽¹⁾. Fathers Kearney and Leen did not live to complete this manuscript, but an editor was appointed to prepare the manuscript for publication. All that need be said is that it is stamped with their genius and will rank as a standard work on the subject. ¶ Allied to it somewhat, speaking of standard works, is the biography of the family of the Little Flower, **THE STORY OF A FAMILY**⁽²⁾ by Rev. Stephen Piat, O.F.M. Father Piat has included much hitherto unpublished material by the Saint herself, in this companion volume to the Autobiography. If you would watch the wonder of grace working in a soul, if you would see the Divine Plan working itself out to fulfillment, then this is the book for you.

The first of two books that are new and stimulating in every way is **ANY SAINT TO ANY NUN**⁽³⁾, an anthology of letters written by various Saints to nuns. The selection covers a wide range, including such titles as "Criticizing the Community" "Choosing a Name" and "Tremendous Trifles", and many others rich in piety, wisdom and humor. It is the kind of book you read with pleasure and decide to give to all your friends. Any nun — and even any Saint — would be glad to get it. ¶ The second of these is by a man with a DIFFERENT point of view. He is Rev. William Regnat, O.S.B., and he thinks that the uncompromising austerity, and almost impossible initial goals set by some spiritual writers, discourages, rather than encourages the beginners in the spiritual life. Into his book, **LIGHT AMID SHADOWS**⁽⁴⁾ he has written the knowledge and understanding gained through many years as Spiritual Director. He knows the beginner's problems, failure and successes and writes of them with high optimism and gentle humor.

Truth may not be stranger than some of the fiction that has been appearing recently, but certainly it is often more dramatic and always more edifying. In **BEHOLD THIS HEART**⁽⁵⁾, Rev. H. J. Heagney tells in novel form the magnificent story of St. Margaret Mary Alacoque. All her life Margaret fought against persons and events that sought to swerve her from the path God had indicated that she was to follow. Her actions were met with hostile opposition and misunderstanding until she met the friend, Claude de la Colombiere, appointed by God to help her and spread her message throughout the world. Father Heagney has fashioned material from the authentic records of the Jesuit and Visitation Orders into an exciting narrative that the reader will find hard to lay aside.

One of the publishing events of the last season was the appearance of the first two volumes of a translation of the writings of St. John Eudes. Now, two more volumes of this new translation are nearing completion and will make their appearance soon. **THE PRIEST**⁽⁶⁾ and **MEDITATIONS ON VARIOUS SUBJECTS**⁽⁷⁾ The first is a lasting contribution to pastoral theology that should find its way into every priest's library. In the form of a reminder of the priest's obligations and duties to God and to his flock, it is extensive in scope, human in its practical applications and sublime in its analysis of priestly love for souls. ¶ **MEDITATIONS ON VARIOUS SUBJECTS** treats of our dependence on God in the form of meditations that are ideally suited for retreats as well as private and individual devotions.

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